



REV. H. B. PARKS, D.D.

Deputy General Secretary Department A. M. E. Church. Room 81 Little House, New York City.



VOL. VII,

## Great Tidings From Africa

The Very Rev. Dr. Snelson Inspects His District as Superintendent.

THE POSSIBILITIES THAT LIE OUT BEFORE OUR CHURCH.

The Dr. the Guest of Governors, Bishops, Scholars and Dignitaries.

A Great Divine Sees Great Things. A. M. E. Church Wanted In Every Diocese—Young Men Read and Leave For the Harvest Fields.

Grace, mercy and peace be unto the triumphant cause of Christian Missions under the benign banner of Father Allen's sacred legacy!

I am happy to inform our great church that I am now on my return voyage, per S. S. Alberville, to our general office at Freetown, Sierra Leone, after an extended tour of ten weeks down the west and southwest borders of Africa.

At the time of my appointment as General Superintendent for the West Coast of Africa of the African Methodist Episcopal Church Missions by the Right Rev. Abraham Grant, D.D., the great and magnetic Bishop instructed me to enter new fields along western equatorial Africa and proceed to organize the brethren of the Liberia and Sierra Leone Conference declare that when the magnanimous and honest father of our conference made this appointment that it was the clearest and most emphatic endorsement of the apostle's labors, services and sacrifices in Sierra Leone during these three trying and most perplexing years of her Mission history.

I therefore felt how much greater were the responsibilities, how much nearer to the Holy Spirit I need be in order to succeed and give God the glory justly His own! The session of my Conference was pronounced an absolute success by the Bishop and brethren, by friends and strangers, by all the people, white and black. Souls were saved and added to the churches as a result of the Conference sessions. Friends were strengthened to boldly speak out for the "Blackman's Church, and glory in the God of All." The rich and poor met to gather in sheep and goats and cheered by their tears and their tongues, the battle-scarred soldiers of an honorable church that was christened over a century ago to redeem the long-burdened sons and daughters of Ham and Canaan.

The Spirit of Allen hovered over us; the influence of Payne permeated every transaction; the holy ambitions of a matchless Turner inspired our own; the seraphic presence of a towering, magnetic and eloquent Grant reigned all-gloriously, and the motto, "Expect great things from Christ, attempt great things for Christ," were the longings of my very soul!

I accompanied the Bishop to Liberia; assisted him in the Liberia Conference; spent two Sabbaths with Preaching Elder L. C. Curtis, B.D., in visiting the ministers; visited our work at Brewerville, preaching at 11 o'clock p.m. at our chapel and at 7 o'clock p.m. at the Baptist Church, Rev. J. O. H. Parks, to a mission congregation of all the Pastors and people. Monday we walked seven miles further interior to the Baptist Rick's Institute, presided over by the eminent Rev. Robt. B. Richardson, D. D., the leading Baptist divine of Liberia, and an Associate Justice of the Supreme Court. Most excellent work is done here; a substantial two-story, commodious dormitory, a splendid college chapel in the midst of 1100 acres of good productive farming lands, about forty-five boarding boys, a printing department, good discipline, and a most encouraging outlook are among the many good things I find here. Lawyer Gray, of Minneapolis, Minnesota, U. S. A., is in the faculty and seems delighted with his work and with Africa. This institution was organized in 1887, and there are among the students ten boys, captives in the recent Liberia war, sent in by President Colemen. We find the following rapporteur doing well: Capt. Henry R. Phelps, a two-story big farm and comfort and plenty; Mr. W. B. Gurnett, the same; Rev. Andrew Cartwright, Hon. J. W. Park, member legislature; Brother Slight and others doing well in farm and business. Our house to house preachers in many homes were a source of great inspiration to us all. The hospitality of Brother and Sister Phelps was the joy of many.

In Monrovia, the firms of Messrs. Hill & Moore, Dennis Bros., Fred Grant, J. B. Dennis, Toles & Co., H. Cooper & Son, Boyle, all seem to be progressing satisfactorily. Mrs. R. A. Sherman, relict of the greatest general Liberia has produced, was exceptionally liberal and generous to us, and I pray the Holy Spirit to bless her declining years. Little Augusta is the jewel of her home. Rev. Dr. and Mrs. Moort, of the Protestant Episcopal

Church, are conducting a grand work and building an educational institution. They should be highly encouraged. The address of President Colemen and his able cabinet were highly appreciated by all and deserve grateful mention. Rev. and Sister Curtis are taught in handsome, Mrs. Colonel A. D. Williams took with her Charity Hall Hospital and we chatted, sang, read and prayed with the aged and decrepit children of God whom we met there, and on behalf of the A. M. E. Church and in memory of my sainted grandmother Tyson, presented them dollars for Charity Hall. An additional department has just been built at Mrs. Williams' merits assistance. Dr. Smith and Secretary Spurgeon of the United States legation showed an even courtesy and an striving to build up Liberia. We enjoyed the courteous call of Mrs. Cooper with Rev. Bro. and Mrs. Sheriff of the M. E. Church, and keep up their useful career in Monroe. On Thursday, March 9, we took our departure for S. S. Teneriffe, arriving at Grand Bassa the next day. Here we were greeted by the pastors of Lower Buchanan, Central Buchanan, Upper Buchanan and Edina Missions. We were entertained by Bro. and Sister Mason, Bro. and Sister J. E. Johnson; met Bro. E. W. Micheaux from Oakland, California, Rev. Smith of the Baptist church and many others. The work here needs ability and scholarship and a good educational institution.

Sabbath morning, March 12th, we reached Lagos, the "Liverpool of west Africa," in company with the Right Rev. Bishop Tugwell, (white) the Right Rev. Bishop O'Lamore, and native both of the Church of England, and in company with the Rev. James Prout, Superintendent United Methodist Free Church, Mr. E. B. Lyden, representing the interest of the primate of Mohammed. You may judge what a cloud of witnesses hold the African Methodist Episcopal church in full array. Should we procrastinate others will soon crowd us out, and we need a good man for this work. I have appointed Rev. A. F. Nimo, of Clay Asland, to begin work here. March 13th we called on the Commandant at Pedro and on the 15th on the Commandant at Grand Laban in the French Ivory Coast and secured their consent to open A. M. E. Missions in the French territory. At the latter point I find a small society of English-speaking traders already organized, and with petitioned to take one of their young men as a Missionary student. I leave our periodicals, catechisms, etc., and photos of our Bishops and General Officers and the work in charge of Isaac N. Browne and Jas. H. Gilpin, and Mrs. Caroline Eliza Gardner and Amoda Maumi. Friday, 17th instant, I pay my respects to His Excellency, The Governor of the French Ivory Coasts at the Executive Mansion at Grand Bassan. Jule Porquet, Esquire, an able Frenchman, His Excellency's interpreter, assisted me very greatly in making my appeal to the governor for the privilege of establishing African Methodist Missions anywhere within French territory. I told His Excellency of the great friendship that had existed between the United States and the north Republic of France from the days of our heroic Washington, and of their gallant Lafayette, and reminded him how, even in our late unpleasantness with Spain, France has been the mediatorial instrument of peace. In the name of all these precious memories, have I come to make our humble appeal that our American A. M. E. Missions be granted the privilege of doing Christian service to our people in the French Ivory Coasts.

His Excellency replied that in the past no Missions had been tolerated except French Missions—the Roman Catholics—but in consideration of the terms of my request, he would grant our petition with this restriction, viz: That all-day schools for elementary instruction must be conducted in French language, but that our church service might be conducted as we please. This is indeed a great concession, for we will find but little difficulty to get native Africans to become teachers in our day schools. I have met several Frenchmen, by friends and strangers, by their tears and their tongues, the battle-scarred soldiers of an honorable church that was christened over a century ago to redeem the long-burdened sons and daughters of Ham and Canaan.

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It will contain Home and Foreign Missionary news, and the progress being made by the African races and their descendants throughout the world.

Bishops, Presiding Elders, Pastors of Churches and their wives are agents and no other without a certificate from this office.

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BISHOP RANDY IN HIS ROBES.

His Grace, Bish. Rev. James A. Handy, D.D., preached the baccalaureate sermon at the commencement of Wilberforce University, magnificently robed. Over a generation ago the General Conference, the great law-making power of our church, directed the Bishops to appear in robes on all special occasions, at least some of the older Bishops, and who are now dead, had robes made and used them, while others said they preferred to go unrevealed of the extra trouble and expense on an usual; so that some used the robe and others did not. In 1884, Bishop John M. Brown, D.D., D. C. L., preached the quadrennial sermon and dealt largely with Apostolic succession, and a rumor was set about that a number of Bishops were planning coalescence with the Episcopal church, a thing that no one had dreamed of. The General Conference smarting under the fury of connectional unfaithfulness upon the part of some of the Episcopates and like the M. E. Church, South, in 1866, rushed a series of resolutions through, which did no good, but we believe was productive of harm. Among the things enacted was an effort to disrobe the Bishops. Some obeyed this excited injunction, while others said that one General Conference was a legal and sufficient act with respect as to the whole. The result was that all the Bishops have been robed throughout the connection and others have not. The scale therefore, has been about evenly balanced till now Bishop Handy falls in line with the original request and Bishop Salter says he intends to go down to the bottom of his trunk and pull out and don his robe, as he can do anything Bishop Handy can do to say nothing of others. During this interregnum the Bishops of the Zion church have donned their robes to a man and their church has no division upon the subject. We learn from some of our distinguished divines that as soon as our next General Conference shall have been organized and put in working order a resolution will be put through that will put an end to any further controversy.

VERY REV. F. G. SNELSON, A.M., P.B., F.R.G.S.

For many years we have been tempted to address our Presiding Elders, or the Presiding Elders of our own District, as Very Reverend. But we failed to do so, because we knew that some of our possessed ecclesiastics would raise a howl, for the sole reason that the white Episcopal Methodists had not adopted this title. And a large number of our ministers have not yet learned, after over a hundred years, that the A. M. E. Church is not subject to Caucasian rule, but is African in its potentialities.

They have more sense than to believe that before we adopt anything new, fitting, or even necessary, that we must go and ask them. Ecclesiastical history accounts for four grades of Deans, each of which is entitled to be addressed as Very Rev. A Presiding Elder answers to the Rural Dean, as he is the Bishop's proxy or the substitute of the Bishop, and acts by the direction of the Bishop, the very thing that a Presiding Elder does. In Scotland Very Rev. is applied to the Moderator of any General Assembly of the Presbyterians. Indeed, dissenters have used the term Very Rev. for hundreds of years when addressing their presiding officers. We must by dissenters those who had no Bishops and protested against their rule. We have made this explanation for the benefit of those who either have not the books to inform them or are too indolent to burn the midnight oil to examine them.

Therefore, in consideration of the great work accomplished by Dr. F. G. Snelson, as reported elsewhere in this issue of THE VOICE, and believing that such sacrifice and labor merits favorable approval, we assume the responsibility as the Chancellor of Morris Brown College and also of Payne University, and as the Bishop of Africa, to commend the said Dr. Snelson the title of Very Rev., and request all concerned to thus address him in the future.

THE Philological Convention, composed of members of the race of high culture, will meet in Bethel church, Dr. W. G. Alexander, pastor, at 11 o'clock, July 5th, 1899. The object is to organize a great national society for the study of all the great questions of the age. The Negro must meet his white brothers and contemporaries in the arena of science, history, ethnology, as well as project new systems, theories, doctrines and schemes for the future. No special papers have been assigned to speakers. Each man will speak at liberty in affecting the organization. Religion or politics will have anything to do with membership. It is proposed to be the highest organization of our race in the world.

ALABAMA ELECTORAL COLLEGE.

At the request of a number of the Presiding Elders of the Alabama Conference, the Electoral College is hereby changed from Clayton, to Union Springs, owing to the existence of smallpox at Clayton, and will meet August 2, 1899, at Union Springs.

### PERSONAL LETTER FROM PRESIDING ELDER SEALY OF THE WEST INDIES.

We assume the responsibility of publishing a personal letter from Presiding Elder Sealy of Bridgetown, Barbados, West Indies. It was not intended for publication, nor is the letter complimentary to the editor, who promised \$25 which he has not been able to pay, but for the information of our ministry everywhere as to how this young man has fought against mighty odds, we publish the letter in full. Sealy had enough to contend with to almost discourage the heart of a stone, yet he has stuck to his work with a tenacity that entitles him to the gratitude of the church, and the money, we promised will be forthcoming as early as possible. Brother Sealy has no conception of our financial burden. We believe we can say that we have given more to our church and its extension than any five men in it. Yes, more than any ten; and the man that doubts it, we challenge him to bring forth his figures and itemize account with us:

BRIDGETOWN, BARBADOS, W. I., May 10th, 1899.

REV. H. M. TURNER, D.D., D.C.L., 30 Young St., Atlanta, Ga.

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BISHOP RANDY IN HIS ROBES.

His Grace, Bish. Rev. James A. Handy, D.D., preached the baccalaureate sermon at the commencement of Wilberforce University, magnificently robed. Over a generation ago the General Conference, the great law-making power of our church, directed the Bishops to appear in robes on all special occasions, at least some of the older Bishops, and who are now dead, had robes made and used them, while others said they preferred to go unrevealed of the extra trouble and expense on an usual; so that some used the robe and others did not. In 1884, Bishop John M. Brown, D.D., D. C. L., preached the quadrennial sermon and dealt largely with Apostolic succession, and a rumor was set about that a number of Bishops were planning coalescence with the Episcopal church, a thing that no one had dreamed of. The General Conference smarting under the fury of connectional unfaithfulness upon the part of some of the Episcopates and like the M. E. Church, South, in 1866, rushed a series of resolutions through, which did no good, but we believe was productive of harm. Among the things enacted was an effort to disrobe the Bishops. Some obeyed this excited injunction, while others said that one General Conference was a legal and sufficient act with respect as to the whole. The result was that all the Bishops have been robed throughout the connection and others have not. The scale therefore, has been about evenly balanced till now Bishop Handy falls in line with the original request and Bishop Salter says he intends to go down to the bottom of his trunk and pull out and don his robe, as he can do anything Bishop Handy can do to say nothing of others. During this interregnum the Bishops of the Zion church have donned their robes to a man and their church has no division upon the subject. We learn from some of our distinguished divines that as soon as our next General Conference shall have been organized and put in working order a resolution will be put through that will put an end to any further controversy.

VERY REV. F. G. SNELSON, A.M., P.B., F.R.G.S.

For many years we have been tempted to address our Presiding Elders, or the Presiding Elders of our own District, as Very Reverend. But we failed to do so, because we knew that some of our possessed ecclesiastics would raise a howl, for the sole reason that the white Episcopal Methodists had not adopted this title. And a large number of our ministers have not yet learned, after over a hundred years, that the A. M. E. Church is not subject to Caucasian rule, but is African in its potentialities.

They have more sense than to believe that before we adopt anything new, fitting, or even necessary, that we must go and ask them. Ecclesiastical history accounts for four grades of Deans, each of which is entitled to be addressed as Very Rev. A Presiding Elder answers to the Rural Dean, as he is the Bishop's proxy or the substitute of the Bishop, and acts by the direction of the Bishop, the very thing that a Presiding Elder does. In Scotland Very Rev. is applied to the Moderator of any General Assembly of the Presbyterians. Indeed, dissenters have used the term Very Rev. for hundreds of years when addressing their presiding officers. We must by dissenters those who had no Bishops and protested against their rule. We have made this explanation for the benefit of those who either have not the books to inform them or are too indolent to burn the midnight oil to examine them.

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### WILBERFORCE COMMENCEMENT.

We were at the commencement of Wilberforce University and it was a rare treat to be present. Four or five thousand persons were in attendance on commencement day and the number of students that graduated was large and imposing. The speeches or addresses delivered by the graduates were of the highest order we ever witnessed. Everyone appeared to be familiar with sciences and the most advanced system of philosophy to an extent which we never witnessed before, while this historic and distinguished school was sublime.

The only thing we noticed that might have provoked some little criticism, was defective gesticulation. A few of the students scarcely knew what to do with their hands, but in the language of Col. R. G. Ingersoll, "That may have largely been due to the fact, they were made that way."

Hon. Frederick Douglass always said, "He never knew what to do with his hands when he was speaking." It is the greatest defect that attaches to Miss Emma Marie Carter, but when the world-renowned Lord Erskine was charged with the same, hands, and arms may swing low before the commanding power of intellectuality.

Our graduates of Payne University at Selma, Ala., excelled all we have witnessed in the splendor of their robes and mitres, which were made of the most costly texture, and at the same time exhibited a historic research that was amazing. President J. B. Moten, M. L. B. D. must be a great historian, and possibly his students have been imbibing the same spirit and like.

Every student supported all the positions they had assumed, by something which had occurred in the history of Greece, Rome, Persia, England, France or some other nation, or by the utterances of some great man in some period of the world; but the graduates of Wilberforce dealt with very little history, they supported their positions largely by science and declarative assumptions, which in some instances we thought partook of doubtful hypotheses. But the trend of thought was invariably grand and instructive. We will not refer to Morris Brown commencement by reason of our close association with it, but to use the language of the late Rev. R. A. Hall, "The people say it was grand." All we have this criticism to offer upon all these delegates, and the students have not been taught to quote sources, or men of their own race. We have thinkers, authors, editors and philosophers in our own ranks of sufficient potency and original conception, to furnish gems of expression for our students to glean from, and they should be encouraged to do so. It is not only stimulate pride, but it is a declaration of racial ability. We have not time at present to notice the marvelous and wonderful oration of Rev. J. A. Johnson, D. D., of Washington, D. C., and the towering, eloquent, rhetorical and original speech of Rev. C. S. Smith, D. D., both of whom spoke during the commencement exercises and carried the people with them like cyclones. Both are mighty men.

INCORPORATE AGE OF THE AFRICAN M. E. CHURCH.

The A. M. E. and the A. M. E. Z. Churches have long been in a foolish controversy as to which was first incorporated under the laws of the land, and we never knew or cared till a few days ago when we were shown the act of incorporation by Rev. Richard Allen, afterwards Bishop, and a number of others, dated September 15, 1796, which narrated all the charter rights the law of Pennsylvania could confer upon the members of the African Methodist Episcopal Church.

This act was executed nine years after the formation of the church, which assumed an incipient existence in 1787. This settles all dispute as it relates to the A. M. E. Church, and the recognition of its civil rights by the law of the land.

Thou, Thee and Thy has been received by the Christian world as sacred terms and should be reverentially employed in sermons and prayers.

FOUNDER OF THE ETHIOPIAN CHURCH.

Rev. Jacobus G. Xaba, P. E.; Rev. Abel S. Gabashane, P. E.; Rev. Dr. Kymalo, P. E., have a written protest upon our table, which was sent to be published in THE VOICE or MINISTERS against Bishop Turner and the other members of the A. M. E. Z. have told more lies about the matter than we fear everybody will get made up for. Age, priority and antedation does not amount to a fig or the snap of a finger, compared to the graces of the Christian ministry—we mean industry, pulpit power, missionary endeavor, Christian education, self-sacrifice, sobriety, interest and African redemption and other Christlike characteristics.

WORD AND WORK is now a monthly magazine published by the Christian Workers Union, and edited by Abbie C. Morrow of New York, editor of the "Sunday-School Lesson Illustrator."

The May number contains by the editor "Christian Science: It is Unchristian and Anti-Christian."

It contrasts extracts from Mrs. Eddy's principal book with the Bible.

"Going Without Breakfast," by Geo. Pentecost.

"Proofs of Humble Love," by Geo. D. Watson.

"Persecuted," by Seth Rees,

"Saved from Death," by Chas. W. McCrossan, etc.

It has a full-page photo-engraving of the editor with her autograph, and is filled with spiritual reading for old and young.

Send five cents (stamps accepted) for a sample copy to S. G. Ois, Springfield, Mass.

SEVEN letters are lying on the table before us from seven different ministers, each one demanding a better or larger appointment, in consideration of the churches they have built and the number of members they have taken in the church. One from Rev. G. says that he was sent to a Mission of five members, and at the end of three years he left three hundred and sixty-five, with a large church with over a thousand dollars paid on it; and another from Rev. T. says when he was sent to a certain place he found two men and at the end of two years he left three hundred and eighty, and he also built a church with men of his own rank, and the other ministers give a similar account of their labors, and each one thinks he was tried in a first-class appointment. One says your worthless big preachers are kept all the time in first-class appointments, and half of them have shown their incompetency to take care of the General Church by their published reports of Easter day. One, who writes of a certain church not in the Sixth Episcopal District, however, says his 10-year-old son could have made a better report had he been the Pastor of said church, and then proceeds to blame the Bishops with having pats and showing partiality among the preachers. Another one of these communiting letters says, that he has read in the papers of some of our Pastors of large congregations having singing service of Sabbath night instead of preaching God's word, and even every Pastor who will substitute singing for preaching has done so because he has preached out of the Sunday School Lesson Illustrator.

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## The Future Of Africa.

Prize Essay Delivered Before 2,000 People,

AT WILBERFORCE UNIVERSITY

June 14th, By Miss Carrie Belle Lee of Springfield, Illinois.

Let the Friends of Africa Read And Leap For Joy.

Tais Dark Continent which has been shrouded in the most stimulating mystery and has known so little of civilization, until recent years, has remained one of the least important of the great divisions of the globe. It is a land which has aroused the minds of profound thinkers. Many regard it as a swampy land, infested with disease, a region of intolerable heat, covered with an impenetrable forest and a country of irredeemable savagery.

There are parts of Africa that correspond to this description, but it is also true of parts of our own land. Are there not swampy portions of the south reeking with malaria, and have we not a vast wilderness of forest trees in the west, and does not only the spirit, but the very acts of savages exist in this land of the free and the home of brave, where a man's very heart is cut out and each of his fingers present an entrance to a hungry host of civilized men? What has hastened of Africa done more barbarous than this? What has the blood-thirsty Indian done to equal it?

The people of ancient times, apparently, had but the slightest knowledge of the land or its inhabitants. It is a fact, that the northeastern part of Africa, that is, the country bordering on the Mediterranean and Red seas, was settled and well known to the ancients. At that time the Nile river was known of and the great desert which stretched across the country, were thought to be irreclaimable. However, it is a much argued question as to whether the people of those days had any knowledge of the land that is washed by the waters of the Atlantic and Indian oceans, or its inhabitants.

We do know that there were natives of Africa, who were never brightened by the dawn of civilization or even possessed of the slightest idea of the weighty import of that word. A race of people who knew not a Savior or a heaven up above.

Let us take a peep through the valley of "Retrospection." We behold an uncouth, rugged child, with no kind, gentle parent to train her in the path of righteousness, no talented teacher to cultivate her mind; we behold her, still in her youth, a barbarous piece of humanity, speaking an odd language and as wild as the beasts that made their abode there, not having a vague conception of the existence of her fellow creatures.

Such a land was Africa and such were her surroundings. But, while this land of tradition was existing under unfavorable circumstances, she was slightly awakened by men who ventured into her most fearful parts. Missionaries and explorers dared to enter the interior of these regions, with little effect. But Livingstone, Rev. A. Grant, D.D., to Africa, he appointed Dr. Snelson General Superintendent of our work upon the West Coast extending from the Gambia to the Congo, reaching nearly three thousand miles. The Doctor at once entered upon the inspection of his territory and has visited a number of places along the West Coast in the interest of our church, such as Accra, Gold Coast, Lagos and numbers of other places, and has met with successive ovations at every point at which he has landed, and the A. M. E. Church has been most heartily welcomed, and those who dared to face the worst for humanity's sake. Among them might be mentioned Thomas, Wissom and Cameron.

These various explorations tended to bring Africa before the world, both from a scientific and political standpoint. Gradually the natives were approached and some of them became friendly toward the strangers and showed qualities that were characteristic of civilized men, and long-continued persons began to think that there were hopes of a redemption for Africa.

God has given every nation a certain work to perform in order to advance human development. Not a flower, or a weed, or an insect, in fact all that lives and grows on the face of the earth, were placed here for a purpose. Each nation plots on with peculiar customs and occupations, and plays its particular part on the stage of life. Each nation contributes something to the wide field of history. Certain races are more capable of advancing new ideas than others, according to their natures as they are adapted to those ideas. The historic stream has long ago swept through Asia and finished its course. America has lived and died; old empires have risen in America; but the bright future of Africa is yet to come. She must yet shine forth in all her glory and splendor; she must yet flourish in all her beauty and magnificence of grandeur.

A bright future is predicted for Africa; already the curtain has been drawn aside and the main actors are seen playing their parts well. Among the most prominent performers is one Turner, a man of stately form, with a massive intellect, whose powerful words and manly qualities have proven him to be one fit in advance of his day. He is not a native of Africa, yet his heart and soul are in sympathy with that promising race of people. Another performer is one in the foreground—Dwane by name—a man born in Africa, possessed of book learning, an exemplary Christian worker, whose educational facilities are superior to many Americans. He is not the only representative of this type that Africa produces. Here and there are seen black men of intelligence and ability conducting their business affairs, making their own laws and governing themselves without hindrance by the white man. There is a country called Liberia, where the black man enjoys his rights and privileges, where the great wheels of pre-

gross turn with a constant motion, organized into a republic, thriving and flourishing, and has not yet reached the zenith of her career, yet where God reigns supreme. O, land of Africa, thy light is here! Your time is coming!

And thus we see a nation that was once lost in darkness, far superior to a race of people who had every advantage over them, namely, the American Indian. He had the hand of civilization stretched forth to him, but he turned his back and took to the chase and wildwood, but the procession of progress moved ever onward and still the Indian refused to even associate himself with the golden cage in which Solomon was seated. As a result, he is so far behind the procession that the faint echo of the drum-beat cannot be distinguished.

But, beyond the seas, there is a land whose history of the past, whose pitiful cry for help and whose future prospects are demanding you. She will not retreat nor close her eyes at the sight of you, but is ready and willing to accept every opportunity. Already she has grasped the hand of knowledge and holds firmly on.

Evening inspiration, centuries are moving more rapidly and Africa must keep up with the evolution. The heart of christendom is awakened to the needs of a pitiful people, and when the proper education is developed and diffused, African literature, freedom, thoughts and harmony will be realities and not fiction.

The mills of God are grinding slowly, but incessantly. The hand of Providence is shadowing the black man's republic. Yes, step by step she is advancing unostentatiously to the front ranks. Soon her ships will be seen sailing the billows of her waters, carrying on an extensive commercial trade with foreign countries; soon the noisy buzz of her ponderous machinery will be heard reverberating through her busy cities; the Wilberforce of Africa will be filled with bright African boys and girls and the pulpits of all the churches will be occupied by noted divines. In the government halls will be heard the mighty voices of noble statesmen and in every position of worth will be seen a black man with a white heart.

We judge Africa by her present surroundings and by the progressive nature she has exhibited up to the present time. This hustling, thriving condition upon which we live was once a wilderness; the savage Indian inhabitant and today our eyes behold a complete metamorphosis. These identical circumstances existed in Africa; but, where the Indian was excluded in the change the African is included.

We may gladly chant the inspiring acclamation and say, "Thou, too, sail on, oh, ship of state," and immediately hear the echo, "Humanity with all her fears is hanging breathless on thy bark."

Yes, Africa, we will aid you in your admirable efforts; we will help to rouse the genius of your slumbering people.

Ethiopia shall stretch forth her hands in vain, for God has heard her pleadings and listened to her prayers;

and when millions of saved men shall march to their last reward, where among the ransomed will be found Africa. Do not despair, the American Negro hears your cry. We are coming, tell them, ye wild waves that dance o'er the dark blue seas; murmur it, ye breezes that blow through the oak and poplar. Yes, Africa, we are coming.

**What the Gold Coast African Papers Have to Say About Dr. F. G. Snelson.**

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God has given every nation a certain work to perform in order to advance human development. Not a flower, or a weed, or an insect, in fact all that lives and grows on the face of the earth, were placed here for a purpose. Each nation plots on with peculiar customs and occupations, and plays its particular part on the stage of life. Each nation contributes something to the wide field of history. Certain races are more capable of advancing new ideas than others, according to their natures as they are adapted to those ideas. The historic stream has long ago swept through Asia and finished its course. America has lived and died; old empires have risen in America; but the bright future of Africa is yet to come. She must yet shine forth in all her glory and splendor; she must yet flourish in all her beauty and magnificence of grandeur.

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And thus we see a nation that was once lost in darkness, far superior to a race of people who had every advantage over them, namely, the American Indian. He had the hand of civilization stretched forth to him, but he turned his back and took to the chase and wildwood, but the procession of progress moved ever onward and still the Indian refused to even associate himself with the golden cage in which Solomon was seated. As a result, he is so far behind the procession that the faint echo of the drum-beat cannot be distinguished.

But, beyond the seas, there is a land whose history of the past, whose pitiful cry for help and whose future prospects are demanding you. She will not retreat nor close her eyes at the sight of you, but is ready and willing to accept every opportunity.

Already she has grasped the hand of knowledge and holds firmly on.

Evening inspiration, centuries are moving more rapidly and Africa must keep up with the evolution. The heart of christendom is awakened to the needs of a pitiful people, and when the proper education is developed and diffused, African literature, freedom, thoughts and harmony will be realities and not fiction.

The mills of God are grinding slowly, but incessantly. The hand of Providence is shadowing the black man's republic. Yes, step by step she is advancing unostentatiously to the front ranks. Soon her ships will be seen sailing the billows of her waters, carrying on an extensive commercial trade with foreign countries; soon the noisy buzz of her ponderous machinery will be heard reverberating through her busy cities; the Wilberforce of Africa will be filled with bright African boys and girls and the pulpits of all the churches will be occupied by noted divines. In the government halls will be heard the mighty voices of noble statesmen and in every position of worth will be seen a black man with a white heart.

We judge Africa by her present surroundings and by the progressive nature she has exhibited up to the present time. This hustling, thriving condition upon which we live was once a wilderness; the savage Indian inhabitant and today our eyes behold a complete metamorphosis. These identical circumstances existed in Africa; but, where the Indian was excluded in the change the African is included.

We may gladly chant the inspiring acclamation and say, "Thou, too, sail on, oh, ship of state," and immediately hear the echo, "Humanity with all her fears is hanging breathless on thy bark."

Yes, Africa, we will aid you in your admirable efforts; we will help to rouse the genius of your slumbering people.

Ethiopia shall stretch forth her hands in vain, for God has heard her pleadings and listened to her prayers;

and when millions of saved men shall march to their last reward, where among the ransomed will be found Africa. Do not despair, the American Negro hears your cry. We are coming, tell them, ye wild waves that dance o'er the dark blue seas; murmur it, ye breezes that blow through the oak and poplar. Yes, Africa, we are coming.

**What the Gold Coast African Papers Have to Say About Dr. F. G. Snelson.**

During the visit of His Grace, R. B. Rev. A. Grant, D.D., to Africa, he appointed Dr. Snelson General Superintendent of our work upon the West Coast extending from the Gambia to the Congo, reaching nearly three thousand miles. The Doctor at once entered upon the inspection of his territory and has visited a number of places along the West Coast in the interest of our church, such as Accra, Gold Coast, Lagos and numbers of other places, and has met with successive ovations at every point at which he has landed, and the A. M. E. Church has been most heartily welcomed, and those who dared to face the worst for humanity's sake. Among them might be mentioned Thomas, Wissom and Cameron.

These various explorations tended to bring Africa before the world, both from a scientific and political standpoint. Gradually the natives were approached and some of them became friendly toward the strangers and showed qualities that were characteristic of civilized men, and long-continued persons began to think that there were hopes of a redemption for Africa.

God has given every nation a certain work to perform in order to advance human development. Not a flower, or a weed, or an insect, in fact all that lives and grows on the face of the earth, were placed here for a purpose. Each nation plots on with peculiar customs and occupations, and plays its particular part on the stage of life. Each nation contributes something to the wide field of history. Certain races are more capable of advancing new ideas than others, according to their natures as they are adapted to those ideas. The historic stream has long ago swept through Asia and finished its course. America has lived and died; old empires have risen in America; but the bright future of Africa is yet to come. She must yet shine forth in all her glory and splendor; she must yet flourish in all her beauty and magnificence of grandeur.

A bright future is predicted for Africa; already the curtain has been drawn aside and the main actors are seen playing their parts well. Among the most prominent performers is one Turner, a man of stately form, with a massive intellect, whose powerful words and manly qualities have proven him to be one fit in advance of his day. He is not a native of Africa, yet his heart and soul are in sympathy with that promising race of people. Another performer is one in the foreground—Dwane by name—a man born in Africa, possessed of book learning, an exemplary Christian worker, whose educational facilities are superior to many Americans. He is not the only representative of this type that Africa produces. Here and there are seen black men of intelligence and ability conducting their business affairs, making their own laws and governing themselves without hindrance by the white man. There is a country called Liberia, where the black man enjoys his rights and privi-

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